

first step. Indeed, the lay researcher, for whom this handbook was written, will find no substitute for personnel talent and hard work.

These routine chapters on research methods are followed by more generally applicable discussions of research and information management concerns. Chapters on computers, library and information services, research proposals and report writing, and on cooperative efforts among researchers are followed by appendices on research and development resources and a sample computer package setup. The discussion on setting up and operating a small community library, written by Velma Salabiye, is especially valuable and could stand by itself. The other chapters are concerned more with the ambiguous realms of administration, bureaucracy, and grantsmanship. Unfortunately, the chapter on computers is devoted solely to the use of large, corporate mainframes. Obviously, it predates the advent of the powerful and relatively inexpensive personal computers. With this exception, the latter portion of this handbook can serve as a general reference for community-based researchers, Indian and non-Indian.

This handbook is primarily concerned with conducting applied social scientific research in Indian communities rather than with the process of community development itself. With the exception of the chapter on community libraries, the author's concerns are those of the researcher, working for or based in "the community." This book is a worthwhile but sometimes difficult beginner's text that can challenge novice community researchers or can be placed on the reference shelf next to such books as *The Reporter's Handbook: An Investigator's Guide to Documents and Techniques*, edited by John Ullmann and Steve Honeyman.

Then, there are the community-based, Native American researchers who do not accept the validity of honky social science in the first place....

— Terry Simmons  
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**Frederick Hale. *The Swedes in Wisconsin*. (Madison: The State Historical Society of Wisconsin, 1983) 32 pp., \$2.00 paper.**

The Swedes in Wisconsin, Frederick Hale concludes, were the "invisible immigrants" of nineteenth and early twentieth-century America, never accounting for more than two percent of the Wisconsin state population. Hale avoids promoting the Swedes and, instead, realistically presents them as a minor part of a major European immigration. Hale's

realism means his primary focus is on the fluctuation and integration which characterized the Wisconsin Swedish presence.

Hale has adopted a loosely chronological, sometimes thematic, organization which allows him to stress the fluctuation of the Swedish community in Wisconsin. The story he tells is not an immigrant "success" story. Even his first narrative on the arrival of "six young Swedes and one hunting dog" (3) from Gavle, Sweden, in 1841, leads not to a report on the flourishing of the community they founded—New Uppsala—but to an account of its gradual disintegration. The immigrants' mixed reasons for coming to Wisconsin account, in part, for the fluid nature of the communities they formed. Whether it was the result of alluring letters from relatives already in America or of the State of Wisconsin's own recruiting of Swedes, the desire to come was as often negative as positive. The exodus from Sweden (to Wisconsin and other states) was in large part an escape from a poor economy, failing farms, obligatory military service, or the restrictive Lutheran church. The story of Swedish communities founded in Wisconsin is marked by a loss in identity, not a gain. The largest Swedish communities, including Trade Lake, were in the North and West parts of the state, yet rarely—even there —did "exclusively Swedish towns develop" (20). Usually the Swedes quickly assimilated with other immigrant groups which had preceded them to their chosen towns. There are no momentous events in the history of the Swedes in Wisconsin; theirs is a record of fluctuating, limited success and indistinction.

Hale's second and more valuable concern is with the dynamics of the Swedish integration with other cultural groups. For the Swedes as for others, the greatest leveller of their distinct cultural community was war. During the Civil War, when only 673 Swedes lived in Wisconsin, 100 volunteered for and served in the Union Army, many in the Wisconsin "Scandinavian Regiment." Such commitment to the new country was just as pronounced during World War I when the Swedes willingly accepted a *de facto* ban on the speaking of foreign languages. Such examples of integration and cooperation in stressful times were often not sustained in more peaceful moments, however. Hale notes in Wisconsin Swedes, for example, a continuance of old-country prejudices against Jewish and Irish immigrants. He also notes the Swedes' anomalously positive attitude to the Chippewa and Sioux Indian tribes in their areas. Without their old-world racial prejudices to fall back on, the Swedes idealized the "simpler and easier" (21) Indian life; some even learned enough of the Chippewa language to trade and converse.

As he relates the changing and diverse religious affiliations of the Swedes in detail, Hale points out how religious loyalties did perhaps the most to set the pattern of the immigrants' integration. His figures are often surprising. Hale suggests that a majority of the Swedish settlers

had *no* formal religious affiliation and cites the pluralism among immigrants who did express religious commitments: Marinette, with seven Scandinavian churches in 1890, four among them Lutheran, had but one Swedish Lutheran Church. The lack of religious cohesion probably most clearly accounts for the Swedes' weak, unsuccessful attempts to maintain homeland ties. There were often not enough children in any one area for a Swedish-language school, and Swedish-language newspapers were rare (most who read one relied on publications out of Chicago). In the end, Hale connects the lack of unified religious-linguistic ties to the quick integration (too quick?) of Swedes into rural and small-town Wisconsin life. Augustana Synod, the coalition of Swedish Lutheran Churches, made valiant attempts to retain cultural-religious-linguistic ties to Sweden, but had limited success, though in 1908, fifty-three percent of Synod confirmands were still confirmed into the church in Swedish.

Hale's lucid accounts of the Swedish community's fluctuations, dis-integrations, and intersections are marred by several omissions. His is a "traditional" account of wars, occupations, and churches which leaves unanswered questions many have come to consider essential for such a history: what was day-to-day family life like? how did the women function in this culture? what was the life of the children? Hale makes some mention of Swedish women, but his description of the role of women in the Swedes' immigrant economy includes the patronizing comment that rural women "passed along the delights of rural womanhood to their daughters" (23). The landmarks of the book—wars, jobs outside the home, the one famous Swedish American from Wisconsin (Wisconsin US Senator Irvine Lenroot)—are landmarks in men's lives. The Swedish women are the invisible immigrants in Hale's story.

Hale's book is pleasant and insightful. Yet his focus on integration and fluctuation nearly cancels any sense of community, perhaps what one would most expect to read about in such a study. The inclusion in this history of women, children, and their concerns would, perhaps, lead to a fuller investigation of the absence or presence of such community.

The book includes a one-page bibliography, five pages of photographs, and a map with both the 1900 Wisconsin Swedish population, by county, and the location of major Swedish settlements in the state.

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